

# CHURCH AND STATE

## A MONTHLY REVIEW



VOL. 13, NO. 3

MARCH 1960

### Legislature Denies Public Funds For Maine Parochial School Buses

The Maine Legislature has finally rejected the demands of the Roman Catholic bloc to impose transportation costs of Catholic institutions on the taxpayers. Bishop Daniel J. Feeney and the state's hierarchy have suffered such a decisive setback in their drive for tax support that observers agreed the issue may not arise again for many years.

A committee-reported bill went to both houses of the legislature, called in special session primarily to deal with an "emergency situation" in parochial school transportation. (The Maine Supreme Court ruled 4-2 last June that there was no statutory warrant for expending public funds for such a purpose). The proposal before the legislature would have permitted use of public funds for parochial transportation on a local option basis. The House rejected it 76-69 and the Senate by 18-15. A motion to reconsider failed in the Senate.

POAU carried on an extensive educational program in Maine for several years. The organization also supported a lawsuit in which Alden Squires and other citizens devoted to the American tradition served as plaintiffs. The suit resulted in termi-

nation of public expenditures for sectarian transportation, which had been going on without benefit of law. Maine citizens under the leadership of Charles Peirce of Augusta and Rev. Bertram F. Wentworth of Portland waged an effective campaign to arouse public sentiment against the first Catholic subsidy that had been sought in the state.

#### Five-Year Battle

The Maine Council of Churches led by Dr. Shirley Goodwin of Portland, the Seventh-day Adventists, the Portland Council of Churches and the Universalist Church all joined in defense of the state-church money line in Maine.

The Maine bus fight began in 1956 when a group of Catholic parents in  
(Continued on page 4)

### POAU Protests Patron Saints: St. Barbara Curbed at Ft. Sill

The Roman Catholic patron saint program which seems to have more lives than a cat, exhibited another at Ft. Sill, Oklahoma in December. This time it was St. Barbara who, for reasons that are clear only to Roman Catholic propaganda agencies, is supposed to be patron of the artillery phase of the armed forces. POAU was informed of the Ft. Sill proceedings by irate servicemen who objected when they were regimented into the sectarian program.

#### (Picture on page 5)

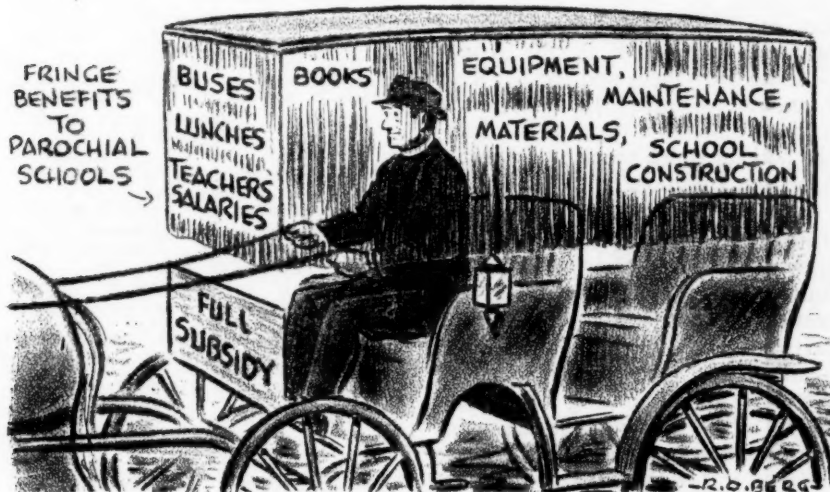
There was a rash of promotion carrying the implication that to go along with the Catholic program was the thing for all good, cooperative artillerymen to do. The commanding officer, Major General Verdi B. Barnes, lent his official sanction by designating December 4 as "St. Barbara Day" and authorizing an official holiday in her honor. Festivities were to commence with a gala St. Barbara dance on Dec. 3 at which attendance was virtually compulsory for all personnel. An "initiation ceremony" into the Order of St. Barbara was also scheduled with a quasi mandate for all officers to participate for "morale" purposes.

#### Reminded of Ban

A POAU protest brought cancellation of part of the ceremonies. Protestant chaplains at Ft. Sill, unlike those at Ft. Leonard Wood, registered no objection to the St. Barbara program.

The POAU protest involved an exchange of correspondence between C. Stanley Lowell, associate director, and Major Gen. R. V. Lee, adjutant general. Lowell reminded the officer of the ban on official patron saint activities which the Department of the Army had issued on Jan. 16, 1959. The order specifically included St. Barbara rites.

(Continued on page 5)



Surrey With the Fringe (Benefits) on Top

## Angels on a Needle Point

The scholastic's passion for endless academic debate has its counterpart in current Protestant-inspired discussions of church-state separation. Aware of the enormous grass-roots concern, denominational leaders have sought to minister to it by interminable "dialogue" on the subject. This, indeed, has been their strategy for coping with the many clamant church-state problems.

So leaders meet, sit all day and solemnly discuss church-state separation. They talk of some Protestant groups who have taken Hill-Burton money for their hospitals. They talk of a Protestant seminary that has accepted federal fellowships for the training of clergymen, and of denominational colleges that have negotiated federal loans for dormitory construction. They talk of a load of gravel dumped free of charge on the parking lot of a Protestant church. They talk of this and they talk of that.

### Confusion Confounded

The chances are that they go home from these discussions more confused than when they came. They reach the conclusion that the whole matter of separation is in a fog, that nobody honestly knows what it is all about and why bother. Paralysis by analysis.

Dialogue can serve a good purpose. But dialogue which consistently ignores basic issues and devotes its energy to the creation of confusion is no help. Any dialogue worth the talk will disclose this basic issue—that one church is marching in massive stride toward government subsidy and officially favored status. Others are nibbling around the edges; this one is driving straight to the heart. It is doing here just what it is doing in France, Britain, Belgium, Mexico, Spain, Haiti—almost any country one can name. It is driving for the kind of large-scale subsidy that will make its oppressive apparatus strong and secure. Where it has this it holds to it. Where it lacks this it strives to get it.

### Medieval Futility

To spend time and energy counting the theoretical or actual angels on the point of the needle and to ignore the hay in which the needle is

all but engulfed, is a dubious tactic. Protestants have failed to deal adequately with church-state separation until they discover among all the problems *the problem*.

And while I was musing  
the fire raged.

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## POAU Is Not Political

As we approach another presidential campaign in which church-state issues may be paramount, we think it is time to remind our members that POAU is not a partisan, political organization. We do not favor or oppose any single candidate or party. POAU is an educational organization whose purpose is to tell the truth, fearlessly and candidly about all church-state issues which confront the American people.

If some candidate is unwilling to face these issues candidly and fearlessly, it is our job to see that the American people understand the meaning of his evasion. Whether he is a Catholic, Protestant, Jew or agnostic, his obligation is unmistakable, and we will undertake to see that he does not evade that obligation. If we can help it, no candidate of any party will be permitted to use his religion as a shield to conceal his real attitudes or the attitudes of his church on every major aspect of the separation of church and state.

### Oppose Bigotry

In POAU's official statement on Catholicism and the Presidency in 1957, we opposed the formation of any Catholic or anti-Catholic political party, we deplored those chapters in our history when religious prejudice ran amok in the Know-Nothing Movement and the Ku Klux Klan, and we appealed for temperate, realistic discussion of all those Catholic policies which seemed to threaten American traditions.

Already, anonymous letters from irresponsible friends and wily enemies are being circulated through the country using the POAU name in connection with extremist statements and partisan programs. One of them is signed "Ku Klux Klan"; another says, we are organizing "anti-Kennedy Clubs." The worst statement of all is one described elsewhere in these columns, in *LOOK* Magazine for February 16, from the Catholic Church's most famous proselyter, Father John

A. O'Brien of Notre Dame. He accuses POAU of following the same line followed by the Know-Nothings in the 1850's.

In the face of such scurrilous libels we urge our members to keep calm and to follow three rules of action.

1. You are free to use your own name and influence in supporting any candidate or party, but do not use the name of POAU or AMERICANS UNITED or any reasonable facsimile thereof as the label to drag our organization into partisan politics.

2. Be careful that every statement you make about the policy of any candidate or church is dignified, factual and temperate. The use of gossip, scandal, and undocumented charges may do more harm than good even if they happen to be true.

3. Report to our national office, with full and detailed documentation, any unauthorized use of the POAU name in the campaign.

We believe that certain Catholic strategists will attempt to pin upon us in the coming campaign every crackpot utterance from the lunatic fringe of the underworld of politics. Father O'Brien's article in *LOOK* is an ugly foretaste of his church's strategy. In facing that strategy we must be calm, well-informed and reasonable.

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### Church and State

Published Monthly (except August) by  
Protestants and Other Americans United for  
Separation of Church and State  
DECATUR 2-4044

1633 Mass. Ave., N. W., Washington 6, D. C.  
Minimum Annual POAU Membership \$5.00,  
\$3.00 of which is for annual Subscription  
to *Church and State*

Second class postage paid at Washington, D. C.  
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CHURCH AND STATE



## NEWS From Far and Near

◆ Roman Catholic, Reformed and Lutheran Churches in Communist Hungary will receive their special tax stipends for 1960, according to the Budapest Radio. The subsidies are to equal those paid last year. The announcement commented on the favorable development of relations between the state and the churches.

◆ A Reuters report states that Yugoslav Communists were told that they might take their children to church for baptism and still remain within the party, provided that they had first made an attempt to convert their families to atheism.

◆ Pope John XXIII on December 30 reiterated the Papal claim that Roman Catholic control of education takes precedence over any prerogatives of the state in this field. "Today, as yesterday," he said, "the Church deeply affirms that its rights and those of the family in this field [of education] come before those of the state."

◆ A Royal Commission on Education has filed a report in Manitoba which, it is charged, will open the way to the development of a separate school system in that province. Such a program failed in 1894 due to the efforts of Hon. Clifford Sifton. Now Catholic pressure has revived the proposal in which many see the decline of Manitoba's excellent public schools. *The Sentinel* described it as the "thin edge of a wedge."

◆ A bill drafted with the purpose of curbing political activities of the Roman Catholic Church was introduced in the Indian parliament by Bupesh Gupta, a member of the Upper House. The measure would forbid the Roman Catholic Church to "use its resources for political questions" since such activity is contrary to the Indian Constitution.

◆ More generous immigration quotas were demanded by the National Catholic Welfare Conference in a statement on the World Refugee Year. "Even doubling the present effective quota immigrant level would be an insignificant factor in adding to our work force," the statement declared.

◆ Diplomatic relations have been established between the Vatican and Turkey. Turkey is the fifth Moslem country to establish formal relations with the Holy See. Others are United Arab Republic, Iran, Pakistan and Indonesia.

◆ The Catholic hierarchy of Bolivia has attacked the ruling political party of that nation, the National Revolutionary Movement, as too radical to suit its taste. The bishops, however, refuse to authorize a Catholic political party under church sponsorship unless the party agrees in advance to favor the abolition of all divorce and the negotiation of a special concordat with the Vatican.

◆ Complaining of a "frightening shortage of priests, brothers and sisters" in American Catholic institutions, Father Bernard P. Donachie has stated that there are fewer recruits for such vocations in the Catholic Church today than there were in the 1930's and 1940's. Because of the high cost of employing lay teachers for vacancies, several Catholic authorities have suggested that the Church should abandon the first four years of its parochial schools and concentrate on improved standards in the higher grades.

◆ A Vicenza, Italy court acquitted a minister of the Church of Christ charged with declaring in a sermon that veneration of saints' relics leads to paganism. The prosecutor asked for acquittal of the Rev. Howard B. Bybee on the ground that his sermon "did not exceed proper limits."

◆ "Sunday schools of atheistic knowledge" are being organized in the USSR, it has been announced. Courses on religion and atheism are to be presented by leading scientists from the Society for the Dissemination of Political and Scientific Knowledge.

◆ Spurred by the trial and conviction of the archdiocese's top fiscal consultant on charges of misusing church funds, Cardinal Koenig of Vienna has announced plans for making public a full report of the church's financial affairs by way of an annual statement. The program was believed unprecedented in the history of the Roman Catholic Church where financial matters have always been strictly secret and confidential. There was no indication that the American hierarchy would be influenced by the Austrian development.

## Statue of Christ Proposed For National Forest

A "Christ on the Mountain" monument is slated for erection on government-owned land in the Black Hills National Forest at Spearfish, S. Dak. 224 acres of public land under the administration of the Forest Service have been withdrawn for the purpose. Senator Francis Case (R-S. Dak.) has been interested in the project. The monument is to be erected by a private corporation organized for the purpose and with private funds. No public funds will be used for the monument though it will be erected on public land.

In a letter to Senator Case, C. Stanley Lowell, associate director of POAU, has advanced the suggestion that the private corporation purchase the land from the government. He wrote: "I cannot see that citizens concerned for the strict construction of church-state separation would have much recourse if the proposition should go through as outlined. Nevertheless, I think the way of compensation might prove more satisfactory in the total context."

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## Congress Defeats Dangerous Amendment to Give \$75 Million to Sectarian Schools

The United States Senate has defeated by a vote of 49 to 37 a dangerous amendment to the School Construction Bill proposed by Senator Wayne Morse of Oregon which would have authorized loans of \$75,000,000 annually to private and parochial schools for construction purposes. The vote cut across party lines and both the Democratic and Republican party leaders voted against the Amendment. Senator Dirksen of Illinois pointed out that the so-called loans were in part actual grants. In next month's REVIEW, POAU lawyers will analyze Senator Morse's fallacious arguments. Meanwhile, all POAU chapters should be alerted to oppose any revival of this dangerous proposal in Congress. It is being promoted by Catholic leaders who are using Morse and other liberals as a front. All Catholic senators except one voted for the Morse amendment. The exception was Senator Kennedy who paired in the voting and opposed special privilege proposed for sectarian schools.

## Religion in 1960 Voting— Is Louisiana the Clue?

To what extent will the religion of candidates figure in the 1960 party nominations and elections? Party chieftains would give much to know the answer. Many say that there has been a diminution in what they refer to as "prejudice" since 1928. By this it is meant that the number of persons who would refuse to vote for a Roman Catholic for President is presumably smaller today than it was then.

The measurable extent of such a trend, if it does indeed exist, is extremely difficult to assess. Even pollsters do not trust their own polls. Since 1928 the American public has been systematically conditioned to the viewpoint that to refuse to vote for a Catholic candidate because he is a Catholic is shameful. A curious result of this conditioning is that the attitude, while still persisting in certain areas, has been driven underground. Only in rare instances will it be stated for the record in polls.

The most recent Gallup Poll on the matter, published in December of last year, noted 20% as saying they would not vote for a Catholic if he should be their party's nominee. This represented little change over a previous poll. The figure means that slightly less than one voter out of every three (of those replying) would refuse to vote for a Catholic. (Eleven per cent refused to give an answer).

### The Louisiana Story

The extent to which this figure might conceivably be supplemented by those who would not acknowledge their position to a pollster, is the baffling factor. The January election in Louisiana suggests that in the heat of a hot election the refusals to vote Catholic might mount to several times the Gallup figure.

Principals in the heat were Mayor deLesseps S. Morrison of New Orleans, a Roman Catholic and Jimmie Houston Davis, a northern Louisiana Baptist. Observers report that religion was a major factor in the election which was won by Davis. While the campaign was mounting to its climax the Morrison forces took a poll on the religious factor in northern Louisiana. *The New York Times* reported that 70% of those interrogated said they would not vote for a Catholic.

The results of the election bore out the accuracy of the poll. A par-

## Oppose Sutro Library Move

Opposition to a proposal to house the famous state-owned Sutro Library on the campus of the Jesuit University of San Francisco has resulted in a lawsuit in Sacramento superior court. Alberta Pruett and Marguerite DeMailly, granddaughters of Adolph Sutro, filed the suit which demands injunctive relief and charges that the move to the Jesuit campus would be contrary to the intentions of the Sutro heirs who gave the library to the State of California in 1913.

The suit noted that the Sutro library contains extensive religious and sectarian collections, including, it has been said, original manuscripts of Martin Luther. Donors expected that the library would be maintained in a non-sectarian setting, the petition alleged.

### The Real Reason?

"Unless there are some surprising changes in birth rates or marked shifts in immigration policy—neither likely—sooner or later Catholics will be the numerically dominating group of citizens in the United States. . . . The country needs new citizens. The responsibilities of the United States to the whole world cannot be carried out without a large population."

—*Journal of the Holy Name Society*, Oct., 1959. (as quoted in *The New Republic*, Dec. 7, 1959)

ish-by-parish report of the vote in *U. S. News & World Report* (Jan. 25) shows that in northern Louisiana where the population is only 10% Catholic Morrison got only 24.4% of the vote. A further factor of interest, however, is that the Catholic vote went almost as solid for Morrison as the Protestant vote had gone for Davis. Morrison got 53% of the vote in southern Louisiana which is about 47% Catholic. In individual parishes cited by *U. S. News* the Protestant-Catholic breakdown in the voting is even more startling than these general figures.

Some prognosticators are citing the Louisiana run-off as a key to the understanding of the Catholic issue in American politics. Others shrug it off as "one of those things." Certainly segregation figured in the voting patterns as well as religious affiliation. At any rate, in 1960 one Catholic candidate ran for office and was defeated in a race where religion was a factor.

## Rome Citizens Lose Liberties

A new "constitution" of the diocese of Rome has been proclaimed by Pope John XXIII, Bishop of Rome. Its provisions tighten up ecclesiastical discipline for both priests and laymen. Such a proclamation in the Pope's own diocese will undoubtedly be followed by other dioceses throughout the world.

Of particular interest are the new limitations on the freedom of laymen. All in public life are reminded of their duty under the Concordat which obligates the government to "prevent anything that is in contrast with the sacred character of the city."

Under the rules just proclaimed, laymen are: Ordered, on threat of excommunication, to enact no laws harmful to the Church.

Forbidden to read any Protestant publication or any matter dealing with illuminism, existentialism, atheism or materialism.

Forbidden to participate in Protestant services or in sessions of spiritism, magic or divination.

Liable to excommunication if they join or vote for political parties or persons disapproved by the Church.

Subject to excommunication if they support doctrines or ideas in the press or in public which differ from the dogma of the Roman Catholic Church.

All Catholics are advised against watching movies or television programs which are not considered "safe" by their priests.

### Maine School Buses

(Continued from page 1)

Augusta, with the encouragement of their priests, threatened to dump their children on the public schools the following Monday if their demand for parochial school bus subsidies was not met forthwith. When public school authorities prepared to receive the children the threats subsided and no dumping actually took place. Both sides agreed to a court test which resulted in the ruling that public funds cannot be used for parochial transportation under existing Maine law.

A Maine POAU leader commenting on the result, said: "This shows what can be accomplished when people who believe in something get together and fight for it. We hope that other states will be heartened to resist demands for sectarian benefits of this kind from the public treasury. When they tell you you don't have a chance, that's the time to begin to fight."



## Kennedy Took Cardinal's Orders

### —Protestant Leaders Declare

An ugly little episode in Senator John F. Kennedy's past has risen up to haunt him in his quest for the Democratic nomination for President. Back in 1950 the senator, then a member of the House, had been invited to appear at an inter-faith banquet in Philadelphia. So goes the story told by Dr. Daniel Poling in the December, 1959 *Christian Herald*. Charles P. Taft, then president of the National Council of Churches, was to represent the Protestant faith; Senator Herbert H. Lehman of New York, the Jewish faith, and Congressman Kennedy, the Catholic faith.

Preparations were complete. Programs were printed. Then Kennedy, on an order from Cardinal Dougherty of Philadelphia, canceled his appearance. The facts, as Dr. Poling relates them, have been acknowledged by Kennedy who insists, however, that Dr. Poling has drawn the wrong conclusion.

### Poling's Conclusion

What is Dr. Poling's conclusion? He said: "Since the day that Congressman Kennedy acknowledged and accepted the authority of the Roman Catholic Church and withdrew from the banquet program of the Chapel of Four Chaplains, he has on a number of occasions endeavored to make clear his personal position as a Roman Catholic in the American political scene.

"I have studied his statements with understandable concern, especially his view that a man's religion is a private matter and that nothing should take precedence over an officeholder's oath to uphold the Constitution of the United States. . . .

"Today, though I respectfully read what Senator Kennedy has to say, one thing in his record is unmistakably clear. The Church did claim and exercise authority over him while he was in high public office. . . . At least once John Kennedy of Massachusetts submitted apparently against his own inclinations and better judgment, to its dictates."

### Protestant Conclusion

Most Protestant leaders apparently agreed with Dr. Poling's conclusion. Methodist Bishop G. Bromley Oxnam indicated immediately that he was disturbed by the incident and that his appraisal of Kennedy's independence of the hierarchy was undergoing revision. *The Christian Century*, influ-

ential undenominational weekly, declared grimly: "If Mr. Kennedy were President, he would be subject to the same kind of discipline that he acknowledges as Senator."

*The Lutheran*, publication of the United Lutheran Church, asserted: "A Roman Catholic in the White House would still be subject to restrictions imposed by his church." *Church and State*, POAU's publication, raised the issue of Canon Law 1258 more than a year ago. An editorial (September, 1958) pointed out that any Catholic is forbidden to attend a service of another faith than his own unless he can obtain permission of the bishop. This law applies to Catholic office-holders as well as to other Catholics. The editorial cited an instance where a prominent English official had sought permission to attend an important inter-faith function and had been refused. He obeyed the clerical directive.

Protestant opinion was apparently in substantial agreement with Dr. Poling's conclusion. The facts seemed to be clear: Kennedy, feeling himself bound by Canon Law, sought permission from the ruling local prelate to attend the event. When permission was denied he did not go.



## Film Probes Mixed-Marriage

The Methodists have produced a film which boldly grapples with the problems which inhere in a Protestant-Catholic marriage. The forces of attrition invariably operative in such a union to undermine and finally destroy it, are vividly depicted. The grim spectacle of a clerical control which reaches into young lives regimenting them to a rigid pattern is all here in this film.

The film deals inadequately with the "ante-nuptial agreement" which Catholic Action compels the Protestant partner in the union to sign. But the existence of the pact or agreement is recognized and there are hints of the dire nature of its provisions for the Protestant party.

The most significant thing about this film is its refusal to provide a pat solution to the problem. In this it is realistic, for there is no solution to this problem. The only way to solve this problem is to avoid it.

The film is obtainable from the TV, Radio and Film Commission of the Methodist Church, 1525 McGavock St., Nashville 3, Tenn.



## Ban on St. Barbara

(Continued from page 1)

While communicating the protest to Ft. Sill, Gen. Lee denied in his reply to Lowell that the St. Barbara observances were compulsory or that they were in any way connected with the Roman Catholic Church. He described them as "non-religious, voluntary observances."

### Catholic Saint

Lowell rejected the explanation as "unimpressive." He wrote: "In the *National Catholic Almanac* of 1959 you will find St. Barbara listed at page 268 as a saint of the Roman Catholic Church. You will also find



Medallion of St. Barbara, patron saint of Roman Catholic artillerymen.

at page 264 the designation of St. Barbara as the patron saint of artillerymen with the feast day, Dec. 4 . . . clearly designated. The *Catholic Almanac* lists no saints or feast days other than those of its own denomination."

"What may be involved here," Lowell wrote further, "is a quibble as to the meaning of 'unofficial' as it appears in the order of Jan. 16, 1959. Can it be that you are interpreting this order to mean that all the activities it ostensibly banned will be approved if only they are termed 'unofficial and voluntary'? This is certainly not the construction we have hitherto placed upon the order."



## Probe Religious Teaching In Utica Public Schools

POAU has asked Commissioner of Education James Allen, of the State of New York, to make an inquiry into alleged unconstitutional practices in public high schools in the Utica area. The request for an inquiry was based upon dispatches in the *Utica Observer-Dispatch* in which two principals of public schools in the Utica area, F. Wright Johnson of the Sauquoit Valley Central School System, and Joseph E. Jursak of Chadwicks School, publicly admitted that religious instruction was being conducted in their schools although state and federal constitutions seem to forbid it. Jursak claimed that the practices might be constitutional because the religious instruction was given by teachers who were not public school employees, but were supervised by Catholic and Protestant clergymen. Mr. Johnson declared rhetorically: "The question is: 'Are you for or against religion?'"

POAU's attorneys have pointed out that the Supreme Court's interpretation of the Constitution should be enforced equally against Protestants, Catholics and Jews, and if violations are permitted in one city, it will lead to a general breakdown in enforcement of provisions concerning the separation of church and state.

In a letter to Commissioner Allen, POAU's executive director, Glenn L. Archer, pointed out that "newspaper dispatches seem to indicate unconstitutional practices" in the Utica area. The letter respectfully asked the Department of Education to make a careful inquiry into the facts. The facts have also been submitted to the American Civil Liberties Union for possible action.

### "Our Public Schools"

The 65-page book bearing this title is fascinating fare for anyone interested in the public schools and the determinative role they have played in American culture. There has been too much damning of our schools, too little study of them. Here is the remedy.

Judge Luther A. Smith, Sovereign Grand Commander of Scottish Rite Masons, Southern Jurisdiction, and Dr. Willard E. Givens, the Rite's Director of Education, are to be commended for producing and publishing this book.

15c per copy; 500 or more 10c each. Order from: The Supreme Council, 1733 16th St. N.W., Washington 9, D. C.



The dramatic fight of a Vermont taxpayer to prevent the support of Catholic high schools by public funds reached local courts in Burlington in December and received wide publicity throughout the state. Appearing for the taxpayer, C. Raymond Swart of South Burlington, were two prominent Vermont attorneys, F. Ray Keyser, Jr., Speaker of the Vermont House of Representatives, and Stephen B. Richardson of Burlington.

The suit involves perhaps \$50,000 paid to Catholic high schools throughout the state of Vermont by towns which have no high schools of their own. The state has already declared state appropriations for such a purpose unconstitutional under the Vermont constitution, but local town payments remain in dispute.

The Tennessee Baptist Convention, after lengthy debate, voted to terminate the practice by its Harrison-Chilhowee Academy of receiving funds from Sevier County to cover tuition of the county's students at the institution. Spurred by the pleas of Dr. James M. Windham, a member of POAU's national council, and Dr. R. Paul Caudill, Memphis pastor, the Tennessee Baptists also voted to reimburse the county for \$16,000 in tax funds already received.

Dr. C. Lee Buxton of Yale and his fellow plaintiffs lost the second round in their legal fight to establish birth control freedom in their state in the Connecticut Supreme Court of Errors. Although the vote was unanimous, the decision of the Court was based almost entirely upon old precedents, and these state precedents are, naturally, favorable to present state law. An immediate appeal is being taken to the U. S. Supreme Court.

Public schools may be used as temporary places of worship during off hours, the Florida Supreme Court has ruled in Tallahassee. The court dismissed a complaint brought against Duval County Board of School Trustees for allowing a Roman Catholic

group to use Southside Estates School as a temporary place of worship.

Mayor Raymond J. Morrisette of Central Falls, R. I. who campaigned on promises of financial aid from the city to parochial schools, has been opposing public school expenditures since his election. He said: "I wish the law could be changed concerning (public school) appropriations. I feel very strongly that our school committee is getting too much money. . . . If it were not for the parochial schools, we would be 'dead ducks.'"

Bible teaching in public schools was voted "enthusiastic support" by the North Carolina Council of Churches at its 23rd annual meeting in January.

A four months' old strike with peaceful picketing was continuing against the Knights of Columbus at their supreme headquarters in New Haven. Employees complain of low wages. They have offered to submit to an outside arbitrator; the Knights have steadfastly refused.

Philadelphia police have stepped up their campaign against bingo games in Roman Catholic churches. Latest to feel the hand of the law were St. Agatha's and Church of the Gesu. "There was nothing I could do but stop it," said police commissioner Thomas J. Gibbons. "It's a violation of the gambling laws." St. Agatha's budget is \$90,000 a year; \$50,000 has come from bingo.

The State Supreme Court of Washington has overruled a decision in Superior Court and declared that a child cannot be excused from school because of religious beliefs. Withdrawal of Atla Lee Wold, a member of the Seventh Elect Church in Spiritual Israel, from her school constituted a violation of the state's compulsory attendance law, the judge said.

A bill (H.R. 9485) which calls for an increase from 5 to 10 percent of the amount which a business corporation may deduct for charitable contributions has been introduced by Rep. Charles S. Broomfield (R-Mich.)



## Special Privilege Bills

A regular feature of each Congress is a rash of special-privilege bills for the Roman Catholic Church. The second session of the 86th has proved no exception. As the session commenced a memorial was read from the Rhode Island State Legislature asking the United States Government to give official recognition to the Bishop of Rome by the appointment of an American ambassador. This was placed before the Washington lawmakers by Rep. Aime J. Forand (D-R.I.).

The memorial by the Rhode Island legislators referred to the meeting of President Eisenhower and Pope John XXIII at the Vatican last December, and asserts that "... the United States and the Vatican are undisputed leaders in a joint effort to attain world peace and to liberate the legions of oppressed people in the world. . . ." It refers to the Vatican State as "... the central information agency of the world. . . ."

State Representative Hugo L. Ricci of Providence, R. I., introduced the resolution in the State's legislature. Sixty percent of the population of Rhode Island is claimed by the Roman Catholic Church, though the figure may be exaggerated.

### Aid and Comfort

Among the special-privilege bills is one by Rep. Albert H. Bosch (R-N.Y.) warning of the "... dreadful danger of the political heresy of Communism, aimed to destroy Christianity. . . ." and praising the Catholic War Veterans of the U. S. A., Inc. on its 25th anniversary. In the same resolution Rep. Bosch says that the group was formed by the hierarchy in order "... to give these ex-service men an organized voice in national matters concerning God, country, and home." (H. Res. 405)

Rep. James B. Utt (R-Calif.) wants the U. S. Department of the Interior to hand over ("without payment of any funds") a certain ¾-acre plot of land in San Bernardino County to the Diocese of San Diego Education and Welfare Corp. If the Corporation "abandons or fails to use this property for religious or educa-

## How to Fool Editors

A Catholic writer, Russell L. Faist, in an article "How to Write a Letter" in the *Catholic Home Messenger*, November 1959, has outlined Catholic strategy for sending letters to daily newspapers in such a way as to disguise their source. In a remarkably frank discussion he asks, "Is there anything a reader like myself can do to make a daily newspaper more responsible to Catholic principles?" Declaring that "Catholics have a tremendous chance to influence their daily paper," he adds that "it must be written skillfully, it must be timed perfectly, and above all, it must be signed significantly."

To illustrate the meaning of the phrase "signed significantly," Mr. Faist cites the Reverend Bernard Bassett, S.J., director of the Sodality of our Lady in England. "Myself," said this distinguished British Jesuit, "I often sign my letters to the editors about fifty different ways. I always use my own name, of course, but sometimes I don't let on that I am a priest. Sometimes I don't let on that I am a Jesuit priest. Sometimes I sign a letter as 'Bernard Bassett, a youth instructor.'"

Describing a letter-writing campaign, which proved to be a great success, Father Bassett declared: "Of course, the campaign was carried on chiefly by Catholics. But if you were to read the letters, you would never guess that Catholics had written them. Such letters keep the editors guessing."

tional purposes. . ." then title thereto shall revert "... to the United States in trust for the Pala Band." (H. R. 7308)

Rep. Clement J. Zablocki (D-Wisc.) wants the Secretary of State to make a special exception in the case of a Roman Catholic nun, Sister Myriam (Marta Krzyzowski) "... to have been lawfully admitted to the United States for permanent residence. . . ."

Rep. L. Mendel Rivers (D-So. Car.) has offered a resolution to give official favor to all Christian faiths by designating Good Friday as a legal holiday in the United States.

Some riders on the aid-to-education bills which would provide benefits for parochial schools, were still being expected.

## Spellman's Office Says No

A public debate on Catholic policy on birth control between the noted author, Paul Blanshard, and a New York priest was abruptly cancelled in February by orders from Cardinal Spellman's office. The debate, scheduled for New York University on March 3, was to have brought together Mr. Blanshard and Father Andrew O'Reilly, chaplain of Catholic students of New York University. Father O'Reilly, after acceptance, frankly admitted that he had been compelled to cancel the engagement "on the orders of my bishop."

Since Mr. Blanshard debated two Jesuit priests at the Harvard and Yale Law Schools ten years ago, Catholic bishops have been unwilling to allow priests to appear in public controversy with him. This ban, however, does not apply to laymen. Mr. Blanshard appeared on February 1 on the Dave Garroway program of NBC in a spirited and good-humored discussion of Catholicism and the Presidency with Senator Eugene McCarthy of Minnesota. The discussion centered around features of the new Blanshard book "God and Man in Washington," involving Catholic Canon Law and the moral obligations of a Catholic in the White House.

Paul Blanshard, commenting on the birth control debate cancellation, said:

"I feel sorry for Father O'Reilly because he is working inside of an authoritarian organization which denies freedom of thought to all its priests. All responsible opinion polls have indicated that more than half of the Catholic people of the U. S. favor freedom for birth control, but the bishops, under papal order, wish to stifle public discussion on this subject. They are especially concerned about adverse opinion in New York City because of the futile attempt by Cardinal Spellman last year to suppress all contraceptive medical advice in New York City's public hospitals.

### The "Outmoded Entrail"

"Every so often some one of superficial outlook, usually of sincere enough intent, runs up and down this symbolic avenue [leading to the U. S. Capitol] singing outmoded songs about what they call separation of Church and State. These prophets of gloom, these readers of long dead entrails, grow wearying at times; even sympathy can lose its smile when overtaxed."

—Cardinal Cushing of Boston, in sermon delivered at dedication of the Shrine of the Immaculate Conception in Washington, D. C., Nov. 28, 1959.

## Priest Smears POAU

One of America's most famous priests, Father John A. O'Brien of Notre Dame in *LOOK* Magazine for February 16 has revived an ancient smear, the charge that POAU is similar to the Know-Nothing Movement of the 1850's. Father O'Brien, who has been a leading proselyter for Catholicism for many years included the following question and answer in his article.

*How do you explain the fear of some Americans that the separation between Church and State will break down if a Catholic is elected president?*

"I believe this fear is chiefly the result of a twelve-year propaganda campaign by an organization called Protestants and Other Americans United for Separation of Church and State, which follows the same line of attack on Catholics the Know-Nothings followed in the 1850's."

Washington POAU leaders consider Father O'Brien's semi-hysterical smear as a desperate attempt to divert attention from a basic discussion of the fundamental issues in the coming campaign.

Glenn L. Archer, executive director, POAU, made the following statement concerning Father O'Brien's scurrilous attack:

"In a way Father O'Brien has complimented us by giving POAU complete credit for arousing America to the serious issues involved in the presence of a Catholic in the White House. But beyond this, Father O'Brien's comparison is ludicrously false. We have definitely denounced the Know-Nothing Movement again and again and repudiated the kind of fanaticism for which it stood.

"The Know-Nothing Movement was a secret movement, whereas,

POAU is open and above-board. Each member of the Know-Nothing organization had to be a native-born Protestant, whereas, POAU is open to all citizens of all faiths. The Know-Nothing Movement engaged in rioting; we are engaged in rational persuasion.

"The Know-Nothing Movement operated as a political party; whereas, POAU has consistently opposed any anti-Catholic or Catholic political party. The Know-Nothing Movement bound its members to keep every Catholic out of public office; POAU has always opposed a blanket boycott of the members of any religious group. The Know-Nothing Movement tried to prevent Catholics from owning property, and it also opposed the right of naturalized citizens to vote. POAU has always opposed such narrow-minded and fanatical doctrines."

"The fact that Father O'Brien, one of the foremost leaders of the Catholic Church, has resorted to such egregious misrepresentation at the beginning of this presidential campaign is a sign of both weakness and hysteria. We will continue in our dignified discussion of the vital issues in this campaign."

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## The Religious Issue

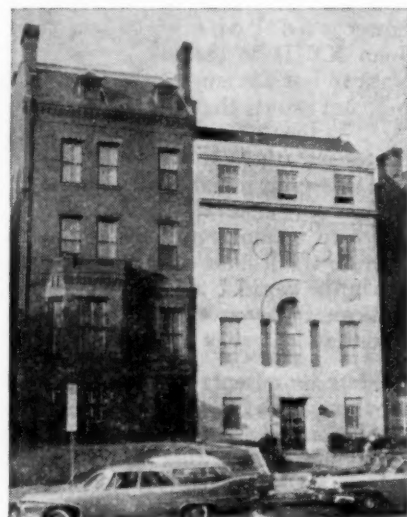
On radio and television interviews it is Roman Catholic politicians and commentators who most frequently bring out discussion of religious questions in politics. The facts that (this) church now claims 22 percent of the American population and that Catholics are seeking a larger voice in public affairs, are forcing the religious discussion, whether the nation as a whole wants it or not.

—Barry Garrett, associate director, Baptist Joint Committee on Public Affairs.

## Church Tax Status Aired

Problems concerning the church's relation to the tax structure continue to appear before the courts and the Congress. The Supreme Court of Pennsylvania handed down a decision holding that a church parking lot is subject to real estate tax. The case involved parking lots of First Church of Christ Scientist, West Philadelphia and Second Church of Christ Scientist, Germantown. The unanimous decision written by Justice Curtis Bok declared that parking is "adjunctive use of property and not part of regular stated worship. . . ."

In opposing the church contention that a parking lot is necessary to the effective functioning of a modern place of worship, City Solicitor David



Tax Exempt Rectories?

Berger argued that one-third of the property in Philadelphia is currently tax exempt.

In Massachusetts a bill (House 419) proposed exemption from property tax for the large holdings of the Knights of Columbus.

In Washington, D. C., Archbishop Patrick O'Boyle took his case to Congress. D. C. practice is to exempt the place of worship together with one parsonage or rectory. The archbishop contended that one rectory was not enough for St. Matthew's Cathedral. A special bill (H.R. 9223) introduced by Rep. Feighan (D-O.) asks exemption for three additional structures. Two of these are quarters for priests on the cathedral staff. The third is the Cathedral Club which is described as a "non-profit, recreational and social center for working girls owned by the cathedral."

Other church groups indicated that they, too, would seek additional exemptions if the Catholic bill passed.

### CHURCH AND STATE

*Monthly Organ of*

Protestants and Other Americans United for Separation of Church and State

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